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TRUSTEES OF THE SCHOLARSHIP FUND

ARTHUR S SOMERS, Ex-Commissioner of Education
NICHOLAS MURRAY BUTLER, College Entrance Examination Board
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Eleventh Meeting of the Latin Club

The eleventh regular meeting of The New York Latin Club is called for Saturday, February 27th, at 12 M, in the Hotel Albert, corner of University Place and Eleventh street, New York. Professor N G McCrea, of Columbia University, will address the club on "The Papers of the College Entrance Board". All persons who are interested, whether teachers of Latin or not, are cordially invited to be present. The plan is to serve luncheon (50 cents a plate for everybody) at 12 M, promptly, so that there shall be no delay. The address will follow the luncheon, and adjournment will occur about 2 P M, thus leaving the afternoon still unbroken for those who attend. Please send a postal card at once to the Sec'y, Mr A L Hodges, 309 W 101st, N Y, if you intend to be present, so that we may inform Mr. Frenkel, the proprietor of the hotel, how many to expect. Please attend to this at once.

H H BICE, President
A L HODGES, Secretary

SECOND YEAR LATIN

Nov 27, 1903

Dear Professor Lodge:

To "Latin Leaflet" III No 75 (May 11, 1903) pp 3-4, add:

(5) WHY does sound pedagogy require that Caesar Book I be read first, or read at all, or read entire, or read wholly in Latin? What maxim of pedagogy is more essential than to fit your material to the age, the capacity, the interest of your student? What chapter in Tacitus (or Thucydides) makes a severer call on the logical reasoning power of an adult, of a master of style, than *e g* B G I, 35: *quoniam—inferret?* Why must this, and a hundred such sentences, be read by infants? Yet, if they "read" (*rede*) a sentence at all, what less can they do than understand its structure, and through the structure master its meaning?

Why may we not read "first" a little essay on Gallic or German manners, or on the animals in the German forests, or an episode of peculiar interest to us like the first arrival of a civilized observer in Britain (B G IV, 20 ff) or, if we like, the first recorded of the numberless campaigns in Flanders (B G II, *passim*)? Why is all that so self-evidently

perverse as to be turned down in a parenthesis without argument?

Personally, my conscience is burdened by the memory of every class I ever dragged, as I used to do, thro' B G I. But if dragged at all, how can they escape the mazes of *oratio obliqua*? And are they not worse off still if not given the clue?—That is, *when there is any*. It is only by a series of improvised conventions that (B G I, 36) *quod sibi—contendisse* with its thrice-shifted *sibi* (Ariovistus) *se* (Caesar) *secum* (Ariovistus) *sua* ("nemo") means anything at all. Caesar all but worked miracles, with his keen-edged straight-cutting phrase: but Latin had no means to turn any such sentences clearly into *oratio obliqua*. Caesar's failure is most interesting and instructive:—to a philosophic linguist.

But for the children, why may we not cull? *E g* dip into Seneca, Epistles XXXI, 9: "*Tutum iter est, iucundum est, ad quod natura te instruxit—Parem autem deo pecunia non faciet. Deus nihil habet. Non turba servorum lecitiam tuam per itinera urbana ac peregrina portantium. Deus ille maximus potentissimusque ipse vehit omnia—*". Read Pliny's love-letter (Epist. VII, 5) to his wife: Aulus Gellius's discussion (N A III, 2) on when the day properly begins: Apuleius's fairy-tale (Met. IV, 28): "*Erant in quadam civitate rex et regina; hi tres filios forma conspicuas habuere—*".

If you think you can gild this "silver" Latin, gild it. Or if you cannot cull fit flowers for childhood, make your own modern Latin anthology. But why, oh piper, pipe mountainward? The magic gate will not open. Keep the footpath, with mercy for tender feet! Why not?

Yours,

WILLIAM CRANSTON LAWTON,
Adelphi College, Brooklyn

December 8, 1903.

To the Editor of THE LEAFLET:

I avail myself of your courtesy to answer the foregoing remarks by Professor Lawton.

Professor Lawton's query, as it seems, falls under two heads: 1 Why should a pupil be required to read the first book before the second? and 2 Why should the pupil be required to read such difficult passages as are to be found in the first book of Caesar, as well as other books, at all?

In answer to the second I would say that, I hold no brief for the reading of Caesar immediately after the pupil has finished his beginner's book. Personally, I maintain that some Latin that is much more simple than Caesar should follow the beginner's book: Whether that should be the *Viri Romae* or some small book of selections properly arranged as to difficulty, is a question which I need not discuss. But I am thoroughly in sympathy with any move-